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AMERICAN MISSIONARY ASSOCIATION.

JAMAICA MISSION.

FROM REV. F. J. DOUGLASS.

Chesterfield, July 31, 1863.

Nothing special or unusual has marked the history of this church during the past year. But there is reason to believe that the gospel has not been without its heaven-like and powerful influences for good among us. There are some visible evidences of this. Peace and harmony have for the most part prevailed among the members of the church. There have been a few exceptions to this. A quarrel occurred near us a few months ago, in which eight of our members, were so far involved, as to render their excommunication necessary. Most of them have since given satisfactory evidence of repentance, and have been restored.

God has graciously preserved the church from disturbing and distracting influences from without, an agreeable contrast between the experiences of this year and last. The attendance upon the Sabbath, of the Sabbath-school, and public services, has been encouragingly full. Our chapel room, which was last year enlarged by a small addition, has usually been well filled with attentive, and apparently, interested hearers. Some were unmistakably, deeply interested, fed and profited.

The week day meetings have also been tolerably well attended. Tuesday morning, neighborhood prayer-meetings are held in seven different districts of the church. They are often little seasons of spiritual profit and comfort. Every Wednesday morning, we

have a meeting of the church in the chapel. One in each month is devoted to giving missionary intelligence, and prayer for missions. It is equivalent to the "Monthly Concerts" in America. Much interest is always manifested in the intelligences given from different missionary fields, and hearty prayers are often enlisted. For the last few months, one of the Wednesday meetings in each month, has been wholly devoted to giving intelligence of the Freedmen in the United States; mostly from the American Missionary, and to prayer for them. Here also a lively interest has been manifested, in the eager attention given, impromptu exclamations, questions, and earnest prayers.

In these, and in all other places and occasions, where prayer is offered, the suffering, despised and abused race is constantly remembered, and thanksgiving expressed for the deliverance which is coming to them. Our constant endeavor is to urge upon the people their obligation to sustain those burdens, the bearing of which will tend to help their suffering brethren in America. The other Wednesday meetings in each month, are devoted to church business, giving religious instruction and prayer. Special reference is had to the coming monthly communion season, on the Wednesday previous.

There have been some expulsions from the church, and some have been received. A saddening case of the expulsion of two persons among those of our young people, of whom we have entertained the best opinions, and encouraging and comforting hopes. They were Sabbath-school teachers.

Of those received, ten young persons—some of them married—were received at the last communion; eight by profession. Two others had been members of a church of England, which has become extinct. They were young married women of well known good character, and received upon examination. This group was an interesting one, some of them children of members of the church. They had been regular attendants of the "inquiry class" for several months, and give encouraging evidence of the real implanting of the new life principle. Of the inquiry class who have not been received to the church, there are still twelve or fourteen, some of whom will probably be received before long. Those who become church members, we still try to interest to continue members of this class, where they may be more thoroughly instructed and established in a Christian life.

The interest in the Sabbath-school is pretty well sustained. The acquisition of a Sabbath-school library, which has been made, has added much to the interest of the school. The members of the school appear to read the books with interest, though they are a little too advanced for their comprehension. Besides the Sabbath-school at the station here, there are several small ones held in out districts about us, by members of the church, mostly our young people. The advantages of these schools are: 1. That thus a class of young people and children get some instruction, who would otherwise get none. 2. Our young people and other members of the church thus get exercise, which is profitable to themselves. In some of these districts, the parents and children are very ignorant, degraded, heathenish, and needy; and some of our young men exhibit a commendable degree of zeal and perseverance in trying to carry light into these dark places. One of these is at a distance of three miles or so; the people there requested that they might have preaching. Bro. Fisher and I, have made an arrangement to preach there once a month, at 5 o'clock, Sabbath afternoons.

During the year, several of the Sabbath-school teachers have procured "Barne's Notes on the Gospels," and they come in Sabbath mornings to spend an hour before Sabbath school, in a Bible class, using these Notes.

The interest in this class seems to be increasing.

We have also kept up the practice of having a meeting of the Sabbath-school teachers, once a month, at which they give reports of the out Sabbath-schools, read essays prepared upon Bible subjects previously appointed, and talk and pray for the Sabbath-schools. These are very profitable exercises for the teachers, and enhance the interest of the schools.

Our young men have recently begun a Young Men's Christian Association, designed for mutual improvement.

About once a month, we have news meetings for the people, at which we give such items of news from all parts of the world, as will be likely to awaken and interest. Those who attend, manifest much interest in the news from America, the war, the progress of the colored man, their enlistment in the army, &c.

The day school, under the care of Mrs. Douglass, has been usually prosperous. On Jan. 1, the school fees were raised a little, as a step towards drawing the people on to self-support. Although the school has been smaller than usual, during the term now closing, yet probably as much real good has been done as when the number was larger. Some of the younger pupils have manifested an enthusiasm to learn, unusually great. Of those who recently united with the church, some are pupils in the day school.

About an hour and a quarter's ride from here, across Ugly river, on another hill top, is a little community of our church members, a large part of the best portion of the church. They live almost within a stone's throw of each other, and have recently built a small comfortable house for their meetings. For the children of that neighborhood who are too young to come here to school, a little school is kept by a widow and her daughters.

HERMITAGE

As a missionary field, continues to be about the same as last year. The people, mostly African born, are very degraded, the darkness seems thus far almost impervious to gospel truth. At present, three persons only are connected with the station as church mem-

bers. One of them especially—a simple, honest hearted Guinea man—gives good evidence of a renewed heart. His wife has been a great trial to him for several months, she left him and wandered about in a criminal cohabitation with soldiers. He cried to God for her, and a few months ago she came back to him, attended meetings with him, has been under our instruction, and really appears a changed woman. She will probably be recognized as worthy of a place in the church, at our next business meeting. Mr. Dawes, the native young man, aided there, seems like a faithful missionary among the people.

The church has decided to devote their missionary money to the Freedmen. There may be something more sent. Besides other money reported, our people have contributed \$33 84 for the relief of the Lancashire sufferers in England. The church and Sabbath-school have also paid for their Sabbath-school library, and the expenses of transportation, in all, about \$15.

The people at Camberwell have managed their school among themselves. Until recently, it was flourishing under the care of a native teacher. It numbers as many as 87 pupils. A school room and teacher's dwelling house, built wholly by the people, and a "provision ground," planted by them for their teacher, bespeak their interest in the improvement of their children and of themselves. Since the defection of their native teacher, they have applied to be taken under the care of our mission. They want an American teacher, but are willing to have a native teacher, under the recommendation of the mission, if they can get no other.

For the American Missionary.

FROM REV. J. S. GREEN.

Makawao, Maui, Hawaiian Islands,
June 9, 1863. }

My Dear Friends:—You can easily guess that your brethren and sisters, at these far distant islands, are exceedingly anxious to receive intelligence from our beloved country, at such a time as this. The last mail, for which we had waited longer than usual, brought us a good supply of letters and papers. Many things which met my eye, as I opened the pa-

pers, sent a pang of anguish to my heart. The continuance of the most unnatural and wicked rebellion which has ever cursed our earth, is exceedingly distressing; then the treachery of multitudes at the North, well nigh overwhelms one with shame; and the report of thousands fallen in battle, or dying of disease, causing lamentation and woe through the length and breadth of the land, and awakening the affecting inquiry, 'were these slaughtered thousands prepared to meet God in peace?' is enough to break one's heart. Well may we all cry to God for mercy on our distracted, bleeding, guilty country. "Who can tell if God will turn and repent, and turn from His fierce anger, that we perish not?"

One item of intelligence I find, which affords me the highest satisfaction. It is that God is pouring out His Spirit upon some of the churches—reviving His work, in wrath remembering mercy. What an infinite blessing is this! At such a time, when "the prince of the power of the air, the spirit that now worketh in the children of disobedience," seems to be marshalling his hosts for a deadly struggle; when he seems to be on the high road to conquest, and boasts of his power to destroy the happiest Government on earth, and to uproot the institutions which are the glory and beauty of our land—at such a time, that the Lord Jesus should begin to interpose in behalf of His church by pouring His Spirit upon it, and not only reviving the graces of His people, but adding to their number, is a rich display of His grace, and should call forth the warmest gratitude of all His people. What might we not hope, in regard to our country, should the work of reviving spread from city to city, from town to town, till the entire country was visited, till men of all classes were brought to bow to the Savior, and confess Him Lord of all. And is not God ready and waiting to bestow this rich blessing upon you all! What he is now doing, shows what he is *willing* to do for His church

—His people—what He is willing to do for dying sinners, when He is inquired of by the house of Israel—by His professed people to do it for them.

What must you do, dear friends, to secure the rich visitations of the Holy Spirit, whose agency shall purify your churches, and add to them such as shall be saved? It seems to me that your work is plain. Humble, earnest, persevering prayer for a blessing on the gospel of Christ, with an ardent desire to make known the efficacy of His death to every creature, Jew and Gentile, bond and free.

I greatly rejoice that the sphere of our labors, as a Missionary Association, is being enlarged; that God is opening a field of labor for us among those who, a little while ago, were chattel slaves, and from whom the gospel has, all along, been withheld. Labor and pray for these emancipated slaves, and God will bless your churches with the reviving influences of His Spirit.

ARRIVAL OF MISSIONARIES IN AFRICA.

[Rev. E. J. Adams, Mr. S. J. Whiton, Mrs. Hinman, and Miss Danforth, who sailed from Baltimore, in the Liberia Packet, May 23d, landed at Freetown, Sierra Leone, July 18, after a long and tedious passage. There were missionaries from other Societies on board the ship, and a small number of emigrants.

We publish below a brief letter from Mr. Whiton, the longer letter to which he refers has not been received.]

FREETOWN, SIERRA LEONE, }
West Africa, July 30, 1863. }

"Bless the Lord, O my soul, and all that is within me bless his holy name." I rejoice that God has brought me safely to Africa, notwithstanding our many delays. Surely we have abundant cause to praise Him for His goodness.

I hope we sowed some good seed during our passage. The opportunity was often improved at evening prayers,

in the steerage, to speak to the emigrants of that Friend who sticketh closer than a brother. It was my privilege during a violent storm, which we had while in the Gulf stream, to go about among the emigrants, who were sea-sick, sad and lonely, and tell them of the love of Jesus. Our services on the Sabbath, too, were pleasant and profitable. Mrs. Hinman and Miss Danforth occasionally went down and taught the children. In all these efforts we were listened to with attention and respect, and though we saw no very marked results, yet I trust the seed sown in weakness and tears will spring up and bear fruit to the glory of God.

We landed here Saturday afternoon, July 19, and found the mission-boat, "Olive Branch," in town.

Our missionary company are all in good health and anxious to be about the mission work. We expect to leave to-morrow for Sherbro.

Rev. Mr. Hinman wrote from Good Hope, June 9th, that the Gospel of John in Sherbro, had just been issued from the mission press, the most of the work having been done by the mission scholars. They were about to print the same Gospel in Mendi, under the supervision of Mr. Clafin.

Mr. and Mrs. Clafin were spending a short time at the Good Hope station.

For the American Missionary.

AFRICAN SOLDIERS.

Rev. Chauncey Leonard, Pastor of the Colored Baptist Church in Washington, is now traveling in Western Africa. Writing from Freetown, Sierra Leone, he says: "I visited the Custom-house and the American Consul, and was very cordially received. The clerks are all colored men, and I can assure you, they are a very noble class of young men. They have a fine navy here. The *soldiers* are a noble looking looking class of men, with beautiful uniforms—pure African soldiers. You cannot help admiring their gentlemanly manners."

CONDITION OF THE FREEDMEN.

Preliminary Report of the American Freedmen's Inquiry Commission.

Improved Social Condition of the Blacks.—Important Suggestions.

The Freedmen's Inquiry Commission, appointed several months since by the Secretary of War to investigate the condition of the emancipated blacks in the southern departments, have submitted a preliminary report, from which we take the following interesting extracts. The Commission consists of Hon. Robert Dale Owen, of Indiana, Colonel James McKaye, of New York; and Dr. Samuel G. Howe, of Boston.

The evidence before the Commission establishes, beyond cavil, the fact that these refugees are, with exceptions not worth reckoning, loyal men, putting faith in the government, looking to it for guidance and protection, willing to work for moderate wages if promptly paid, docile and easily managed, not given to quarrelling among themselves, of temperate habits, cheerful and uncomplaining under hard labor, whenever they are treated with justice and common humanity, and (in the southern climate) able and willing, on the average, to work as long and as hard as white laborers, whether foreign or native born.

The circumstances which have thrown them, for a time, on the care of the government for support, are such as operate equally upon indigent whites arrested in their ordinary course of labor by the operations of the war, and it is a mistake to suppose that assistance has been needed or obtained exclusively by persons of color in consequence of such disturbance. In November last, Major-General Butler was feeding, in New-Orleans, thirty-two thousand whites, seventeen thousand of whom were British born subjects, and only ten thousand negroes; these last chiefly women and children, the able-bodied negro men being usually employed on abandoned plantations.

The vices chiefly apparent in these refugees are such as appertain to their former social condition. Men who are allowed no property do not learn to respect the rights of property. Men who are subjected to despotic rule acquire the habit of shielding themselves from arbitrary punishment by subterfuges, or by a direct departure from the truth. In the case of women living under a system in which the conjugal relation is virtually set at naught, the natural result is that the instinct of chastity remains undeveloped or becomes obscured.

While military operations are continued, the services of the negro can be made effective, in the prosecution of the war, even as a laborer alone, to a much greater extent than he has been heretofore employed. From reports made to them, the Commission are led to believe that one eighth might be added to

the available strength of our armies by employing negroes in services other than actual warfare. If we estimate our armies at eight hundred thousand men, this would give one hundred thousand as the number of negroes who might be profitably employed in the military service not estimating colored regiments. Nor do we hesitate in expressing the opinion that the duties referred to would be better performed by them than by white men detailed from the ranks. All experienced officers know how difficult it is to obtain labor from soldiers outside of the ordinary routine of their duties.

The organization of freedmen employed as military laborers into brigades, with badges around their hats, labelled "United States service"—the men marched regularly to and from work—has been found, in practice, to have an excellent effect. It tends to inspire them with self reliance, and it affords them protection.

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In connection with the value of the negro as a soldier, the Commission earnestly invite attention to the valuable assistance which our generals in command may obtain in exploring the enemy's country and detecting his position and plans, by the organization of companies of colored guides in connection with each army corps. On this subject, the Commission submit a separate report.

If, as the Commission recommend, colored troops to the number of two hundred thousand men be brought into the field, and negroes be employed in our armies in services other than actual warfare to the extent of a hundred thousand more, we shall require the military services of three hundred thousand blacks. This number of able-bodied men represents a population of about a million and a half, being one-half of all the colored people in the insurrectionary states. To reach this number there is needed, besides military successes, a strict enforcement of the orders issued by the government, that all colored refugees be treated with justice and humanity. By such treatment alone can their confidence be won and strong inducements held out to others to join us. Upon such treatment depends, in a great measure, how large shall be the reinforcements to be obtained by our armies at the expense of the enemy. Until a million and a half of slaves shall have forsaken their masters we shall not have the full military advantage which we ought to derive from this source. It is evident that it behooves us to hasten such a result, and otherwise to promote the disintegration of the slave-labor system of the South by every means in our power.

CHARACTER OF ORGANIZATION PROPOSED.

The researches and investigations of the Commission have not yet been sufficiently extended and thorough to justify them in sug-

gesting a definite system for the ultimate solution of one of the gravest social problems ever presented to a government. Certain measures, however, are in the present emergency, evidently demanded, not merely from considerations of common humanity, to alleviate the sufferings caused to non-combatant laborers by the forced derangement of industry consequent upon military invasion, but also in virtue of the fact that a great and radical industrial and domestic change, every hour in progress, and ultimately involving the eradication of a labor system which has been the growth of more than two centuries, needs, for a time to which we cannot yet assign a definite limit, to be, to a certain extent, facilitated and directed by governmental assistance and control. The two labor systems—namely, that of involuntary slave labor and that of free compensated labor—are, in spirit and in result, so thoroughly at variance, that the transition from the one to the other by four millions of people cannot safely be left undirected and uncared for, to work itself out, drifting out at hap-hazard, according to the chance setting of the current of daily events. The transition has not yet so far proceeded, nor have its effects so fully developed themselves as to supply reliable data whereupon to base a judgment as to the exact extent or duration of the guardianship which the new freedmen may require. The system of apprenticeship in the English West Indies appears to have worked badly, and was brought to a termination before the time originally fixed by law; but the defect may have been, to a certain extent, in its details. The question remains open, whether, and how soon, the American freedmen, with the dependence engendered by the slave system still clinging to him—and, what is worse, weighed down in his efforts to rise by that prejudice which prompts men to despise whoever has long been their inferior—will be able peacefully to maintain his new rights, and to protect himself against undue ascendancy and imposition from the white man. Coming into competition with another race—the most energetic, probably in the world—for the first time in the history of our country, on something like equal terms, he will, if left to himself, be overborne, and crushed. And if he should be will he bear it as patiently in his capacity as a freedman as he has borne it under subjection as a slave?

On one point the Commission are already agreed, namely, that a scheme of guardianship or protection for one race of men against another race inhabiting the same country cannot become a permanent institution.

The Commission, therefore, adopt the opinion that all special governmental measures, particularly those involving continuous expenditure, whether for the relief of poor southern whites or of poor refugee blacks, or for the guardianship of such refugees, should be

more or less temporary in their character, and should be prepared and administered in that idea and intent.

In this view of the case, the Commission state, with satisfaction, that, in the course of their inquiries they have found unmistakable indications that the negro slave of the South, though in some respects resembling a child from the dependence in which he has been trained and the unreasoning obedience which has been exacted from him, and, therefore, in many cases, seeking and needing, for a season, encouragement and direction, is by no means devoid of practical sagacity in the common affairs of life, and usually learns, readily and quickly, to shift for himself. This, the Commission think, it is just and desirable that he should be led to do, without further reliance for aid or guidance by the government, at as early a period as is practicable.

In this view, the Commission recommend that all "contraband camps" (as they are usually called) be regarded as places of reception and distribution only, and that the superintendents be informed that it is the policy of the government not to continue the aggregation of these people in military villages a day longer than is necessary to dispose of them as military laborers or on plantations, or in other self-supporting situations. A temporary exception to this may be made in cases where it is found that women and children can contribute materially to their own support by washing or other service for troops in the neighborhood. But camp life for women and children has been found by experience to be demoralizing. In a general way, when abandoned plantations can be had, it will be found more expedient and more profitable to cultivate these, even though chiefly by women and children under eighteen years old, than to leave the same persons dependent on mere village employment.

Upon the same principle, the working of plantations by government should be undertaken as a temporary expedient, rendered necessary during the period of transition. But as soon as there are found loyal and respectable owners or lessees of plantations who will hire the freedmen at fair wages, this is to be preferred; or when the freedmen themselves have saved a little to start upon, or when they evince ability to manage a small farm or market garden of their own, such spots may be temporarily assigned to them, at a moderate rent, on forfeited estates, until Congress, which can alone originate a public policy in regard to such lands, shall make, if it sees fit to make, some permanent arrangement touching this matter.

It is proper for the Commission here to say, that scarcely anything is more essential to the good government and improvement of these refugees, than that the wages they earn should be promptly and regularly paid.

Nothing so encourages their influx from rebeldom as this. And it is most desirable that a freedman should learn, as speedily as possible, that emancipation means neither idleness nor gratuitous work, but labor for fair wages.

If additional argument in favor of such regularity of payment were needed, it is to be found in the fact, well known to those who have had experience with these people as laborers, that where they are regularly paid, a single threat suffices, in place of all other punishment, to check laziness and other delinquency; the threat, namely, of dismissal. But if the payment of wages be uncertain, or delayed for months, such a threat has no force; and the foreman has no hold over those whose work he directs. In every case in which complaints were made to the Commission of the inefficiency of freedmen's labor, they found, on inquiry, that wages had been withheld from these men for months. White laborers would not work at all under such circumstances.

In connection with this regular payment of wages, and also with the suggestion heretofore made, that refugees acknowledging wives and children should be legally married, the Commission recommend a system or allotment, under which each married laborer or soldier shall be required to cede a proportionate share of their pay, at the time it is received, for the support of his family, in all cases where that family is left dependent on the government. In cases where the freedman shall have provided a home and support for his own family, the amount to be allotted can properly be matter of recommendation only. Yet such recommendation will probably, in almost all cases, be as effectual as a positive requisition.

GENERAL RESULTS.

The problem, in the solution of which the Commission has been called to aid, is of a mixed character. Together with obvious and imperative considerations of humanity, it involves great questions of Christian civilization and of statesmanship. But most urgent at the present moment are its relations with the national struggle in which we are engaged, and with the issue of that struggle for good or evil.

Proposing hereafter to embody in a more maturely considered report the more complex and difficult inquiries of a general character above suggested, the Commission dismiss these for the present with a single brief remark.

The observations of the Commission in the sections of country visited by them, together with the evidence obtained from those having most experience among freedmen, justify the conclusion that the African race, as found among us, lacks no essential aptitude for civilization. In a general way, the negro yields willingly to its restraints, and enters upon its

duties, not with alacrity only, but with evident pride and increase of self-respect. His personal rights as a freedman, once recognized in law and assured in practice, there is little reason to doubt that he will become a useful member of the great industrial family of nations. Once released from the disabilities of bondage, he will somewhere find, and will maintain, his own appropriate social position.

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Upon the whole, the Commission conclude that there is not the least risk that such refugees will flock to us more rapidly than they are needed, and can be advantageously employed. The only question is, whether we shall be able to induce them to join us in such numbers and as speedily as is to be desired. It is in our own hands to hasten the time and increase the number, and it is doubtful whether, in the conduct of the war, there is a more important duty to perform.

All of which is respectfully submitted,

ROBERT DALE OWEN,
JAMES MCKAYE,
SAMUEL G. HOWE,
Commissioners.

POSTHUMOUS BENEVOLENCE.

A benevolent gentleman in New Haven, Ct., Mr. James Brewster, having erected a building for an orphan asylum at an expense of \$8,000; made at its dedication, some remarks, which we copy from the *Vermont Chronicle*:

"I should be wanting in sensibility were I indifferent to the kind expression of approval of my agency in the erection of this edifice. First, I beg leave to say that I disclaim all merit for what I have been enabled to do. Sure, I am, that I should be most miserable, were I sensible that I relied upon any works of mine as a ground of acceptance with God. I feel myself more than compensated in the pleasure I have derived, from the consideration that by the grace of God, I have been enabled so far to overcome my natural selfishness as to do something in imitation of my blessed Lord and Master, Jesus Christ—who went about doing good; and who said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' I believe that the true source of happiness is in making others happy, and in doing what we can to alleviate human suffering—for by an inevitable law of Providence, the poor we shall always have with us. Always there will be enough of human misery to make a test of character! And in regard to the investment I have made in this building, I would not sell out for fifty per cent. advance upon cost.

It may be interesting to some of my friends

to learn the moving cause of my agency in aid of this institution. Some thirty years since, before the Orphan Society was organized, I had the pleasure of teaching a class of from twenty to thirty children on the Sabbath, for some years, in yonder old building (then called the 'Alms House Chapel.') I then formed the purpose of doing something (should God prosper me), in aid of establishing an Orphan Asylum in this city; and subsequently, I incorporated in my will a bequest of \$5,000, to be paid after my decease. Some eighteen months since, learning that the accommodation of the Orphan Asylum were inadequate to its necessities, and to the demands upon it—and that an attempt to raise funds for the erection of a building had been unsuccessful—I began to reflect upon the duty, as well as expediency of doing what I designed to do for the poor orphan, *while living*—prompted not only by the wants of the Asylum, but also by consideration of the frequent misapplication of funds left to be expended after one's decease, to say nothing of law suits and other causes by which the objects of the testator is often injured or totally defeated—I came to the decided conclusion, *life is the time to dispense charities*. My wife sustained me fully in this decision, as well as my children. One of my sons wrote me, 'I believe that to be no charity which costs no sacrifice.' Still, I confess, there was a conflict in my own mind between *Self and Duty*.

"When I placed my signature to the proposition to erect this building, like Bunyan's poor pilgrim, I felt relieved from a great burden; and then for the first time in my life, had I any adequate conception of the inherent and powerful selfishness of the human heart. I believe it to be the bane and greatest obstacle to happiness here and hereafter. I believe it our bounden duty to bestow what we have to give in charity mainly while life lasts. I believe we may be mistaken as to the goodness of motives which prompt us to leave property for charities to be paid after our decease, when we can use it no longer."

ABOUT THE FREEDMEN.

Our age is an unbelieving one. It is suspicious of anything that sounds like rhetoric, and insists that the finest theories of freedom shall be borne out by facts. The facts are on the docket. Plenty more are forthcoming; but enough are already filed to prove that profitable as Sambo was in slavery, he is still more valuable when disabused of his iron anklets.

From all parts of the South, it is reported that the negro, when emancipated, deports himself very much like any other man, and cheerfully assumes his share of the curse and blessing of labor. The reports of his good conduct are given, not alone by correspondents "stuffed" to make out a case, but by

shrewd and candid observers. The communities of freedmen, it is stated, are noted for sobriety and piety; the negroes are industrious, orderly, and docile, ambitious to be independent of charity, and to improve themselves in every respect; the children take to their letters as ducklings to water. These facts are a settling answer to the theory; formerly so popular, that freedom would disagree with the slaves.

No insuperable obstacle has been encountered by them on their march to civilization. The elements have not frowned on the experiment of free labor. On the contrary, the sun has beamed kindly on it. The rain has splashed joyously on it. The wind has fanned it to life and vigor. The success, in many cases, astonishingly great, which has attended it, must give relief to those who, although they contended that the negroes would prosper in freedom, were so frequently and positively told by defenders of the slave system, that freedom would be baneful to the slaves, that they didn't know but there was some mysterious power which was sworn to thwart the experiment of free labor. It has been said, time and again, that Southern plantations would be useless without slavery; that cotton and sugar could not be grown without the intervention of the devil; that the negro could never get along, unless he was kept in slavery, and despoiled of every right of manhood; that, without the inspiring influence of whip and chain, he would perish, or live an idle clodhopper, a disgrace to himself, and a burden on society; that the perpetuation of slavery was demanded by his own welfare, and that of the nation. All these sayings have been contradicted by the facts. The negroes work, and do well. Cotton springs up without having been conjured up by the sorceries of slavery. Free labor, although it is black, tills the soil, and succeeds in wringing from it its treasures. Vegetables for their subsistence as well as cotton to enrich them, reward the negroes. Rows of cabbages arise as witnesses for liberty, and beets and cresses are forward to add their testimony. Crops flourish without the laying on of slave-driver's hands, and in democratic disgrace of the color of the hands by which they were planted.

The free communities which now dot the Slave States, will make a pleasant and important figure in the history of the times. It will be recorded, that thousands of slaves patiently waited their time, and then struggled into freedom, and immediately settled down, founding colonies distinguished for thrift and good order; that in these hamlets they took steps to secure the advancement of their race; that, for all the world like the Pilgrim Fathers, they had school-houses where the young diligently studied, and churches where all classes devoutly worshipped.

In view of the facts about the freedmen, can

the champions of slavery still believe that it is the natural and healthful condition of the black race? It is not too much to hope that they will see their error, and acknowledge the right of the negroes to live free somewhere or other on the national territory. It would not be strange, indeed, to hear our pro-slavery copperhead citizens come out as the strongest and most acrimonious of abolitionists. The public has lately been astounded to hear bullies, who erstwhile decried and gagged free speech, whenever it suited their purpose, and came within their power to do so, braying most sonorously in behalf of the sacred right of free speech. They have presented an edifying spectacle of clowns aping good manners. They have made one somersault, which has generously turned their heads. We may justly presume that the new converts, in the ardor of their change of head, will go on and advocate universal freedom.—*Examiner.*

AN INCIDENT OF THE NEW YORK RIOT.

"Mother! they may kill the body, but they cannot touch the soul!" was the language used by poor Abraham Franklin, as he was borne from the presence of his mother by the barbarous mob, on the morning of the 14th July. This young man, aged twenty-three, had been an invalid for about two years, and was a confined consumptive. When the mob broke into the house, they found him in bed. They bore him into the street, and there, although he had not raised a finger against them—indeed, was not able to do so—they beat him to death, hanged him to a lamp post, cut his pantaloons off at the knees, cut bits of flesh out of his legs, and afterwards set fire to him! All this was done beneath the eyes of his widowed mother. Such an exhibition of bloodthirstiness is without parallel in the history of crime. Patrick Butler and George Glass, both Irishmen, the latter fifty-three years of age; have been arrested for the murder of Mr. Franklin.—*Anglo-African.*

THE RECAPTURED NEGROES OF LOUISIANA.

The *Evening Post* publishes the diary of a member of the "Ironsides" Regiment (176th New York), describing the scenes which followed the capture of Brashear city, La., by the rebels, after the movement of Gen.

Banks upon Port Hudson. The writer, says the *Post*, is a son of a well known gentleman of New York. Here is an extract from his diary:

"One of the most melancholy features of the recapture, I have omitted to notice; the hundreds of poor negroes who, taken with our troops, are doomed to a harsher fate, to a worse captivity than they ever before experienced. Oh! it is bitter to see them look half-reproachfully, half-imploringly to us, as they are driven off like sheep to the slaughter, as if to say: 'How could you betray us, promising us liberty and safety, and now abandon us to slavery, and misery worse than death?' It makes my blood boil to see (as I saw yesterday), three cowardly ruffians driving before them a poor tottering old woman, and not to be able to strike a blow in her defense; to see my own faithful and intelligent servitor, lame and unfit for work, led off separated from his wife, to hard labor, and to be obliged to disregard his appealing glance for help; to see able-bodied men on horseback driving before them at the point of the bayonet, old and young, sick and well, all weary and starving, so that they can hardly stand.

"God *must* give us strength and victory to rescue these poor creatures; and I believe yet, in spite of the dark clouds about us, that He *will* do it.

"During the attack, many of the negroes escaped to the swamps, and some of the men probably succeeded in getting through to our lines. Many, however, as I was told by eye-witnesses, were shot down like dogs by the rebel pickets; and others, old women and mothers with babes in their arms, unable longer to stand the pangs of hunger and want of rest, have come in day after day, covered with mud, emaciated, and in rags, and surrendered themselves to the Texans. If you had seen these swamps, and could picture to yourself the horrors of exposure to the darkness, mire, alligators, snakes, flies, and mosquitoes, the wandering without food and without hope, you would form some idea of the fear with which these poor creatures regard their former masters, which induces them to dare all dangers rather than be again enslaved."

American Missionary

NEW-YORK, OCTOBER, 1863.

SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNUAL MEETING.

The 17th Annual Meeting of the American Missionary Association will be held at Hopkinton, Mass., commencing Wednesday, Oct. 21, at 3 o'clock, p. m., in the Congregational Church, Rev. J. C. Webster, Pastor.

The Official Reports will be presented Wednesday afternoon. The Annual Sermon will be preached by Rev. Jonathan Blanchard, President of Wheaton College, Illinois, in the evening. The business meetings of the Society will continue Thursday; the Lord's Supper will be administered in the afternoon, and in the evening several addresses will be made.

The Committee of Arrangements, at Hopkinton, are Rev. J. C. Webster, James S. Tileston, John A. Fitch, Samuel Crooks, Jun., and Erastus Thompson, who will cordially receive the friends attending the meeting, and assign them places of entertainment.

Hopkinton is a little off the line of the Boston and Worcester Rail Road. Passengers leave that line at Cordaville, where they will always find an omnibus and carriages for Hopkinton.

JAMAICA MISSION.—Mrs. Thompson's health remains so poor that it is decided that Mr. Thompson can not return to Jamaica for some months. In the mean time the Executive Committee would like to secure the services of some good ordained minister, for the church at Eliot Station.

THE SUFFERINGS OF THE FREEDMEN.

Our columns, this month, contain most affecting appeals for aid in behalf of the freedmen, both from the Atlantic coast, and along the Mississippi; for particulars of which we invite attention especially to the appeal from missionary teachers and others at Norfolk; to the letters of Mr. Beals from Portsmouth and North Carolina; and to the extract published by the North-Western Freedman's Aid Committee, Chicago.

The great want is especially for women and children. Many thousands of pairs of shoes will be needed, and many thousands of garments, pieces of bedding, and every kind and description of article necessary to clothe and make comfortable the naked and destitute.

Clothing, new and second-hand, cloth suitable to make into garments, either in pieces or remnants, will all come into use, as many of the women can make their own clothing, if supplied with the means.

In the Northwest, these things may be sent to the "Sanitary Commission, Chicago, Freedmen's Aid Committee," and from other parts of the country sent directly to our rooms, marked Wm. E. WHITING, 61 John St., New York.

Every box or barrel should contain an invoice, and have on it a mark that will enable us to determine from whence it came. An invoice should also be sent by mail.

NORTH WESTERN FREEDMEN'S AID COMMITTEE, AT CHICAGO.

A Committee representing several denominations of Christians, and called the "North Western Freedmen's Aid Committee," auxiliary to the American Missionary Association, has been formed at Chicago.

They have issued an appeal in behalf of the freedmen, in which they refer to the labors of this Association in behalf of the African race, in Africa, the West Indies, Canada and in this country, as preparing it to prosecute successfully.

the great work it is now engaged in, in behalf of the freedmen. They refer to the fact that the Association is a union of evangelical Christians, and quote the IXth Article of our Constitution, as follows.

ART. IX. Churches and other missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

They name the wants of the freedmen, especially along the line of the Mississippi river, and appeal to the friends of humanity and religion, in the North-West, for their contributions.

The Committee is composed of ministers of eight different denominations, as follows :

REV. R. PATTERSON, D.D., Reformed Pres.

" J. R. SHIPHERD, Congregational.

" E. A. PIERCE, N. S. Presbyterian.

" N. COLVER, D.D., Baptist.

" N. D. WILLIAMSON, Reformed Dutch.

" H. N. BISHOP, D.D., Episcopalian.

" C. H. FOWLER, Methodist.

" J. P. STEWART, O. S. Presbyterian.

The Committee call attention to the following facts, extracted from a letter received from a chaplain, at President's Island, near Memphis, Tenn.

"We have here between two and three thousand people. Of these there are not two hundred effective men. The remainder are infirm, or women and children. A large proportion of them are in a very destitute condition. We have women with children coming in every week, who have no bedding, no clothing except what they have on, no cooking utensils, and nothing but the poor camp tent we give them. Every day, and nearly every hour of the day, women come to me in tattered garments, and with children almost naked, asking for the clothing I cannot give them. From our religious services many very properly excuse themselves, because they cannot modestly be present. At our Sunday School are children with but one ragged garment, sufficient only to attract, by its contrast, attention to the little ebony form beneath. We are greatly needing clothing, especially for women and children.

"We are also in great need of bedding, tinware, cooking utensils, and, in fact, of everything considered an absolute necessity in the poorest families in Illinois. I cannot describe our destitution in these respects. To realize it you must witness it. If you could go through our camp from tent to tent, and see the state of these poor people, your heart would ache for them. Something has been

done for us, but we must have more and speedy assistance, or there will be great suffering here when cold weather sets in.

"But with all this, let me say, you would hear but little murmuring if you should visit this people. They would tell you their wants, but they would not complain. Some few, in their necessities, may look back, and hunger for the flesh pots of Egypt, but the most of them prefer death with freedom to a return to slavery."

The Committee say :

The Sanitary Commission has kindly agreed to forward, gratuitously, any contributions of needful stores for the freedmen, addressed to "Sanitary Commission, Chicago, Freedmen's Aid Committee."

Donors will please send, by mail, an invoice of each box or parcel, stating how sent, addressed to "Rev. C. H. Fowler, Secretary Northwestern Freedmen's Aid Committee, Chicago."

Rev. R. F. Markham* is the authorized agent to present the cause of the freedmen in the Northwest, and to solicit contributions.

Collections of churches and donations of individuals should be forwarded to the Treasurer, Mr. John B. Farwell, Messrs. Cooley & Farwell, Chicago, Illinois.

Applications from teachers may be addressed to Rev. Robert Patterson, D. D., box 2346, Chicago.

* Agent of the American Missionary Association.

APPEAL FROM NORFOLK, FOR THE FREEDMEN.

By special request of our missionary teachers and others, at Norfolk and vicinity, we have commissioned one of their number, Rev. Wm. S. Bell, to present the condition of the freedmen, and solicit aid for them in the North and East.

These friends say :

"There are, in this Military Department about 27,000 colored people, and in this immediate vicinity 19,000, of whom 14,000 were, but recently, slaves. At least one-half of this large number must receive more or less aid from the charitable North, or suffer during the coming season. Five hundred barrels of wearing apparel, shoes, and bedding, should be sent to this point, by 1st November, to meet the wants.

Mr. Bell has had every means to familiarize himself, by personal visitation, with the condition and necessities of the people. His statements may be fully relied upon, and we

commend him most heartily to the humane, philanthropic, and Christian public, and with him we ask for large and immediate supplies of clothing materials and funds, in aid of those for whom he pleads.

THE PRESIDENT'S LETTER.

In publishing the following extract from President Lincoln's Letter, we cannot forbear expressing our deep gratitude that he has, as we were confident he would, made the emphatic declaration, that the Proclamation of freedom, if valid, as he is sure it is, "cannot be retracted, any more than the dead can be brought to life," "the promise being made, must be kept."

You dislike the Emancipation Proclamation, and perhaps you would have it retracted. You say it is unconstitutional. I think differently. I think that the Constitution invests its Commander-in-Chief with the law of war in time of war. The most that can be said, if so much, is that slaves are property. Is there, has there ever been, any question that, by the law of war, property, both of enemies and friends, may be taken when needed?

And is it not needed whenever taking it helps us or hurts the enemy? Armies, the world over, destroy enemies' property, when they cannot use it; and even destroy their own to keep it from the enemy. Civilized belligerents do all in their power to help themselves or hurt the enemy, except a few things regarded as barbarous or cruel. Among the exceptions are the massacre of vanquished foes and non-combatants, male and female.

But the Proclamation, as law, either is valid or is not valid. If it is not valid, it needs no retraction. If it is valid, it cannot be retracted, any more than the dead can be brought to life. Some of you profess to think that its retraction would operate favorably for the Union. Why better after the retraction than before the issue?

There was more than a year and a half of trial to suppress the rebellion before the Proclamation was issued; the last one hundred days of which passed under an explicit notice that it was coming, unless averted by those in revolt returning to their allegiance. The war has certainly progressed as favorably for us since the issue of the Proclamation as before.

I know, as fully as one can know the opinions of others, that some of the commanders of our armies in the field who have given us our most important successes, believe the emancipation policy and the use of colored troops constitute the heaviest blow yet dealt

to the rebellion; and that at least one of these important successes could not have been achieved when it was, but for the aid of black soldiers.

Among the commanders holding these views are some who have never had any affinity with what is called Abolitionism, or with Republican party politics, but who hold them purely as military opinions. I submit these opinions as being entitled to some weight against the objections often urged, that emancipation and arming the blacks are unwise as military measures, and were not adopted as such in good faith.

You say that you will not fight to free negroes. Some of them seem to be willing to fight for you. But no matter; fight you then exclusively to save the Union. I issued the Proclamation on purpose to aid you in saving the Union.

Whenever you shall have conquered all resistance to the Union, if I shall urge you to continue fighting, it will be an apt time then for you to declare that you will not fight to free negroes.

I thought that in your struggle for the Union, to whatever extent the negroes should cease helping the enemy, to that extent it weakened the enemy in his resistance to you. Do you think differently? I thought that whatever negroes could be got to do as soldiers, leaves just so much less for white soldiers to do in saving the Union. Does it appear otherwise to you? But negroes, like other people, act upon motives. Why should they do anything for us, if we will do nothing for them? If they stake their lives for us, they must be prompted by the strongest motive, even the promise of their freedom. And the promise being made, must be kept.

The signs look better. The Father of Waters again goes unvexed to the sea. Thanks to the great Northwest for it. Nor yet wholly to them. Three hundred miles up, they met New England, Empire, Keystone, and Jersey, hewing their way right and left. The sunny South, too, in more colors than one, also lent a hand. On the spot their part of the history was jotted down in black and white. The job was a great national one, and let none be banned who bore an honorable part in it. While those who have cleared the great river may well be proud, even that is not all.

It is hard to say that anything has been more bravely and well done than at Antietam, Murfreesboro, Gettysburg, and on many fields of lesser note.

Nor must Uncle Sam's web-feet be forgotten. At all the watery margins they have been present. Not only on the deep sea, the broad bay, and the rapid river, but also up the narrow, muddy bayou, and wherever the ground was a little damp, they have been and made their tracks.

Thanks to all for the great Republic, for the principle it lives by and keeps alive—for man's vast future—thanks to all.

Peace does not appear so distant as it did. I hope it will come soon, and come to stay, and so come as to be worth the keeping in all future time.

It will then have been proved that among free men there can be no successful appeal from the ballot to the bullet, and that they who take such appeal are sure to lose their case, and pay the cost.

And there will be some black men who can remember that, with silent tongue, and clenched teeth, and steady eye, and well-poised bayonet, they have helped mankind on to this great consummation; while I fear there will be some white ones unable to forget that, with malignant heart and deceitful speech, they have strove to hinder it.

Still, let us not be over sanguine of a speedy final triumph. Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in his own good time, will give us the rightful result.

Yours, very truly,
A. LINCOLN.

HOME MISSIONS.

OHIO.

FROM REV. J. A. R. ROGERS.

Decatur, Brown Co., Sept. 2, 1863.

In addition to our regular prayer-meetings, the church has established monthly meetings which promise to be a great help to the quickening of church-life and activity. At these meetings, the pastor gives a detailed report of the condition of the church in its needs and activities. We have a great and growing work before us, and we hope that He who more than we desires to have it wrought, will equip and strengthen us for its performance.

An attempt to establish a retail liquor shop, here, has proved unsuccessful, and the cause of temperance received a fresh impulse.

The most important event that has occurred in this community, the past quarter, is the founding of Decatur Academy, an institution which, it is hoped, will have an important influence for good, in this region. The Trustees, in their circular, say:

* * * "The School is in no sense denominational, but will seek to inspire its students with broad and correct views

of life, as taught in God's word. The teachers will hope to qualify young men and young women, by imparting to them sound learning and a generous culture, and by inducing them to lay hold of the proffered help in Christ, our Lord, to enter efficiently upon these life duties, seeking rather to do good service for the right, than to secure their own personal ease and emolument. In a word, they desire, by presenting Jesus as the model ever to imitate, by training them to close study and independent thought, and habits of self-control, to make their students hopeful and successful workers in any station to which they may be called.

"It is believed that a bright future is about to dawn upon our land, and this institution desires to have a part, however humble, in disciplining those minds, and strengthening those hearts which will shape the future destiny of our country. Placed on the border of the Southern States, its location is favorable to affect for good that part of our land, which, though now under the shadow, is destined to become prosperous and happy. But in order to this, it must be thickly planted with Christian teachers and educated persons, who love liberty, and are ready with heart and hand for every good word and work. To suitably equip and send forth students into this field, this school regards as an important part of its mission."

The hand of God in the establishment of the school seems manifest, and I can see no reason why the same Providence that has begun the work, will not be with it in fulfilling its apparent mission. Already it meets opposition because it is practically arrayed against caste, but this does not discourage its founders. They have weighed well beforehand the obstacles to its success. Should the hopes of its friends be realized, it will greatly affect the moral condition of several counties, and train many sons and daughters for efficient service in the Master's vineyard. It has a classical

and a scientific course of three years each.

FREEDMEN.

From an officer in a Colored Regiment.

I must apologize for not having acknowledged your letter and the box of books, &c., sooner; my only excuse is that I have been hard worked. Recruits are pouring in every day, and often I am not in my office for ten minutes during the day. Last night ninety recruits came into camp, eighty five of whom had masters day before yesterday. This morning forty more have come in, and thirty of these were slaves yesterday.

The Emancipation Proclamation and the enlistment act at last begin to work and I think that Maryland will soon be free if we are permitted to work in the State a little longer. In a day or two we move to the eastern shore (as it is called) of Maryland, a section of the State filled with loyal slaves and rebel masters. We shall have a fine harvest.

Your books and slates are already of great good to the men. The Colonel desires me to thank you for them. As soon as we are settled a regular school will be in operation. Every day this camp is filled with interest. A simple record of what has happened here since the organization of the regiment would be deeply interesting to all, and would fill the heart of every anti-slavery man with thanksgiving and joy.

NORTH CAROLINA.

FROM Mr. H. S. BEALS.

Mr. Beals has been absent from his field at Portsmouth, on a short visit to some camps of the Freedmen in North Carolina. He wrote from Plymouth, N. C., Aug. 18.

I should delay writing till my return, were it not important that some of the facts gathered along my route, should have the immediate attention of those

who wait to respond to the claims of a downtrodden race.

At Newbern, I spent a night and Saturday, in the camp of the 2d N. C. Col. Regt. of Vol., where I was treated with great kindness by Col. Draper, Lieuts. Hassenger and Phillips. These officers are noble men, as well as patriots. Never a word of profanity did I hear among them, and they seemed to have the qualities of good soldiers, and an almost fatherly care of their men.

At the dusk of evening, the voice of prayer and praise rang out over the camp, (situated on the banks of the beautiful Neuse, two miles below its junction with the Trent,) inspiring, I thought, the spirit of earnest devotion in every heart. At the tap of the drum, 10 o'clock p. m., every voice was hushed, till the dawn of another day.

Sabbath morning I visited the large and prosperous schools at Newbern, where I met brothers Green, Prescott and Tyler.

At 11 o'clock a. m., I crossed to the south bank of the Trent, to a Contraband camp. There are about twelve hundred men, women, and children in this camp, gathered from inland portions of the State. Near the entrance of the village, at the door of a hut, under a piece of canvass, I found a man preaching to a few of his neighbors, and nearly two hundred colored soldiers. The preacher had no church connection, had preached seven years along the borders of Dismal Swamp, called himself a Prophet, and had other strange, wild ideas. I talked to them, by permission, nearly half an hour. They paid good attention. I can never forget the tears that glistened in the eyes of those noble colored soldiers, when I reminded them that God and all just men were on their side. That the prayers of millions of Christians would follow them to the conflict; prayers that God would cover their heads in the day of slaughter, and protect their wives and children, many of whom might be yet

with the enemy who had robbed *them* of their manhood, and that they might return triumphant from fields of battle, to enjoy Freedom and Justice for themselves, and transmit them to generations yet unborn. Even through their tears, I could see a stern determination, an instinctive longing to cope with battle and death, to bequeath these blessings to the long oppressed millions of their race.

From this place, I hastened to a church just back of their village, reared by their own hands, for their Sabbath services. Here were gathered four or five hundred, listening to a sermon from a devoutly pious negro. He was a Baptist, had no regular license, though he had that morning baptized several preparatory to their admission to the church. At the close of his sermon, I asked permission to address them a few minutes, which was readily granted. I did not intend to stir the excitable elements of their nature, (for these I have ever tried to soothe,) but the rude superstructure in which they worshipped, the wild appearance of everything around, the dark faces of the audience, in contrast with the visions of freedom and civilization opening before them, all inspired my heart with an unwonted enthusiasm. I spoke perhaps half an hour, urging them to rally to the performance of their part in the struggles of the present hour; to watch, with prayerful earnestness, the indications of Providence, now opening to them the golden gates of science, civilization, and freedom. I called them to the most careful examination of their new obligation to become individually acquainted with the Bible, now that a clear, full, *glorious Gospel* was opened before them, unshorn of its sweet principles of justice and humanity. From occasional smothered responses, from the tear-drops that coursed freely down their toil-worn, furrowed cheeks, I knew they were reaching out to grasp the cup from which they were to drink in the blessing of certain deliverance. At the close of my remarks, I

asked to be excused, that I might talk a few moments to their Methodist brethren, in another part of the village. A score, of them immediately closed up the entrance to the door, and I found it impossible to retire, till I had clasped the hand of every man woman, and child in that earnest congregation. . . . One aged woman, bearing the marks of sorrows endured long years beneath the demon's iron heel, said, as she held my hand in her trembling grasp, "Is all dese tings true, which you has told us? Is we to have schoolhouses, and churches, and books, and ministers? Is Jesus neber more to be shut up to us?" Another said, "Dear angel, come to us again; but if you cannot, we'll meet you in de morning." "Oh, yes!" responded many voices, "in de morning." To me it was a scene of intense interest; I knew that God was there, moving all their natures at the slightest touch of His Providence, towards the Canaan of sweet rest, after their years of oppression are ended.

At the meeting of the Methodist brethren, there appeared the same longing after freedom and knowledge.

They have about six hundred children with no Sabbath school, or day school, except that a few are learning of a colored man just able to read. They were in great want of clothing; there being sixty or seventy children running about the village, with no clothing but long shirts. These were made from old sails, bags, or sacks. The superintendent said he would gladly welcome a faithful teacher, and afford all the assistance in his power.

At Roanoke Island, I visited another Contraband camp, about the same size, and equally destitute. Chaplain James, then in the North, was expected to bring teachers. I found a little school on the Island, near the landing, taught by Miss Martha Culling.

At Plymouth, I found a school of about eighty colored people, mostly children. They are taught about one and a half

hours each day, by soldiers. I found in this school members of my own dear church, at Angelica, engaged as teachers, and I felt truly grateful to God to find my own dear son, (two years before the cannon's mouth,) spending his leisure hours teaching these colored children how to write. I feel pained to write the condition of these people, lest their wants should not be immediately met.

[Mr. Beals, after speaking of the spiritual and intellectual wants of the colored people and colored soldiers, at Newbern and Roanoke, which are now being supplied, in part, says :]

They need also much clothing to cover them from scorching suns of summer, and chilling blasts of Autumn.

They need, at Plymouth, a faithful pastor and teacher, and books for about one hundred and fifty children. Lieut. Sanford, of the N. Y. Vols., preaches to the soldiers and citizens, in the Methodist Church, on the Sabbath. Their prayer meeting was well attended, and deeply interesting. This place has many families of the poor whites, who are as destitute of the advantages of education, as the negroes themselves. I do not doubt that a careful, prudent man would secure the attendance of their children to a colored school, if it was desirable.

VIRGINIA.

FROM MR. H. S. BEALS.

Portsmouth, Va., Sept. 7, 1863.

I wrote to you, about the 28th of July, in relation to the suffering among the poor freedmen of Portsmouth. Since that time we have received many noble, generous gifts, in the way of clothing, medicine, dried fruits, &c., from the mission house, for which I return you sincere thanks, in behalf of six thousand grateful souls. Many wants have been supplied, many children and adults clothed, many tears dried up.

But with these comforting facts, there is still a dark future before us, at which I look and shudder. In Portsmouth, Norfolk, and adjacent farms and plantations, there are said to be nearly twenty thous-

and freedmen. Their habitations are dilapidated houses, sheds, and barns, open, cold, comfortless. They have, in most instances, no property, no work, except little jobs, for which they are often half paid. Every article of consumption is extremely high, wood six to eight dollars per cord. Were all the clothing they possess divided between them equally, it would not keep them from shivering, a moderate day in November.

Among nine thousand children, I venture to predict, with almost a moral certainty, that next December there will not be a thousand pair of shoes, to cover their naked feet, unless provided by the Christian North.

A chilly, dreary winter is before us. Last March and April, I followed scores of children to their graves, who, but for cold and hunger, would have been here to-day.

Dear Brethren : Will you allow us once more to cry for help in their behalf. Help for the sick. Help for the aged and infirm. Help for many thousand poor children, now without shoes or winter clothing.

One year more, and we trust the roar of the cannon, and the shrieks of the dying will cease. One year more, and we believe the untrammelled slave will go forth a freeman, to earn his bread by the sweat of his brow. But now, just now, we ask the alms of five hundred thousand Christians, to sustain their tottering steps through the wilderness, with Canaan just in view.

FROM MR. W. L. COAN.

Norfolk, Sept. 5, 1863.

In attempting to write to you or others, in reference to the "freedmen," their condition, position, trials, discouragements, hopes, fears, demands, necessities, abilities, etc., one is at a loss to know what *not* to say. The amount of labor to be performed, effort required, &c., to counteract the efforts of the Evil one and his

emissaries, alone, cannot be estimated; and that we are called upon to move immediately, efficiently, and to keep moving, is apparent to all who are familiar with the many secret underworkings of slavery-defenders and negro-haters, both in and out of our army. Let it be understood that there is nothing left, or to be left, undone, by the enemy, that shall be to the injury of the colored race. The means used to annoy, persecute, and wrong the poor downtrodden ones, seem to be on the increase. I am not, however, discouraged at all, in view of it. The devil always works hardest, and is most fruitful in devising means to accomplish his purposes, just when his cause is in the greatest danger. (Witness seasons of religious interest, when a church is awake, and at work against him.) But it is demanded that the friends of humanity "put on the whole armor," now. Action! action! is necessary; and the best plan which shall enable the friends to act as understandingly and as unitedly as does the enemy: then all will be well, in God's time.

Many of our military officers are against us; but, thank God, not *all*. We must so act as not to destroy the influence or lose the good will and actual aid (material, &c.) we are receiving from such.

Had I time to relate to you the many instances which are constantly occurring, even those brought to my notice by the poor women whose husbands are in the service of our Government, either as soldiers or laborers, and thus cut off from protecting their wives and little ones from outrage, you would not have time to read them. Could the suffering thus caused, fall on us, as teachers and friends, though hard to bear, still "we would choose it rather." But, "Oh Lord, how long," how long must the colored race, unoffending, thoroughly loyal, be thus between the upper and nether mill-one!

We must do all in our power to correct public sentiment at the North. The

power is there, and the real trouble lies there too. Many are *ignorant*, perhaps more are *wilfully wicked*. Some of us, from this stand-point, are trying to do something by use of the pen. It is time, *now*, that the voice and the pen should be kept busy, and what more efficient means than the press, to facilitate our interest?

FROM REV. W. S. BELL.

Norfolk, Sept. 5, 1863.

I have been engaged, for two weeks, more directly in the work of going through these two cities, looking up the poor and sick. This is a great work. There are so many, and they know so little about taking care of themselves, of their material interests, and of their health. The secesh take all the advantage of them they possibly can, in their business transactions, and heretofore they have had no appeal. Now, *we* advise and counsel them.

To-day, while I was talking with some colored men, in Portsmouth, and tell them that we hoped their days of darkness and suffering were at an end, they gave thanks most devoutly to Almighty God. One large man, who seemed blessed also with a large and pious heart, looked steadily at me, while his lips trembled, and his eye glistened with a grateful tear. I thought I could read deep feelings and high hopes swelling his bosom.

They need attention in sickness. I have gone around through Norfolk, and found more sick children than adults; and these little ones never have any medical attendance. In many cases I have written down the symptoms, and Dr. Brown has prescribed for them.

I have found quite a number of destitute families, who suffer without complaint. They will continue to suffer, and even die, and there will not be much murmuring among them. They have suffered all their lives, and have not yet be-

come fully conscious that existence and suffering are not identical.

Their patience in distress goes beyond all imagination. I have gone to their houses, or huts and holes, where every thing spoke of destitution, and would say, "I am hunting up the sick and suffering. Do you know of any really poor people who are in great want?" "Deys none round here," they would answer, when their own clothing was the sheepest rags, their home a hovel, and their diet hoe-cake. They are exceedingly well contented with their lot and condition, and are not inclined to grumble, or find fault.

The ex-slaves believe that this great war of deliverance is in answer to their prayers and tears, and who can gainsay it? They have prayed, some of them, for thirty, forty, and some for fifty years, that the God of Heaven would interpose his hand.

When the cold weather comes on, I am fully persuaded, from my general personal knowledge of their condition now, that unless much is done to clothe them, they will suffer greatly. I fear that we shall not all be fully aware of this, until actual misery cries before us. They are, as a people, very sensitive to the cold; and when it comes, which will be before long, they will suffer.

We are all of opinion that it would be a good thing for some one who has been conversant with their wants—one who has been on the spot—to go North, and present the claims of these suffering ones, to the Christian public.

[The members of the mission designated Mr. Bell, for this work, and he is now, with the approval of the Committee, engaged in pleading their cause.]

SOUTH CAROLINA.

FROM MISS M. L. KELLOGG.

There are some things which acquaintance with the freed people develops that are very encouraging to Christian labors among them.

The first, of which there is such abundant testimony, is their capacity of faith in the Bible and an implicit belief in Providence.

Another fact of singular interest, is, that they have preserved so much genuine heart, notwithstanding the iron bondage to which they have been subjected—so much capacity of love, hope, gratitude, confidence, and all the genialities of the soul. Again they are peculiar that they make themselves so helpful, peaceable, reasonable and patient in the revolutionary state in which they find their freedom.

Again, they are peculiar as the subjects of a debasing, brutalising bondage, in their appetite for knowledge.

To whatever it may be attributed, the eagerness that prevails among them to learn to read, is wonderful. Many old, many adults, and almost universally the young, manifest this eagerness. It is an anomaly in history—a race coming up out of the worst of human slaveries, anxiously reaching after the key of knowledge.

All these encouraging facts, from what I have seen of them, I believe to originate in favorable natures, in spite of the most unfavorable condition.

While, on the other hand, they have generally a low moral standard and the gravest faults, acquaintance with them shows that these are direct results of slavery, and if it were not so, they would be hardened and hard hearted. In the light of these considerations, it seems one of the most hopeful fields of Christian labor. They want earnest Christians for their examples. Christian instruction will not suffice; they are looking up, as children, to those whom they regard as their deliverers, for a new gospel, or rather for a new life from the old gospel. The school alone and Bible may do much—but they especially need with them the lives of devoted servants of Christ, and the teaching of their example and spirit.

O how desirable it seems that this vast

multitude just emerging from their house of bondage, should be met by that sweet light, and that their first introduction into freedom should be also the dawn of the more glorious liberty of Christ!

TENNESSEE.

FROM MISS L. HUMPHREY.

Camp Fiske, Aug. 20. 1863.

THANKSGIVING-DAY IN CAMP.

August 6th, 1863, appointed by the President of the United States as a day of thanksgiving for the many victories of our army, was a day long to be remembered in Camp Fiske.

The large church and schoolhouse was filled to overflowing, with a sable crowd, and appropriate religious exercises were conducted by the Camp missionary and the post superintendent, Chaplain Fiske. More than fifty boys, in all kinds of positions, occupied the beams above the audience—some sitting, some lying down, and some hanging around the beams; while the little girls, in large numbers, gathered round the stand, on the platform just behind the speaker.

After the exercises, forty couples presented themselves for marriage. Twenty-seven pairs were called out. This was all that could be formed in line, at once, and Chaplain Fiske proceeded with the ceremony in the following brief and appropriate manner.

"You, Africa Baily, you, Wilson Polk, you, Dennis Richardson, &c., here, in the presence of God and all these witnesses, do each take the woman whose right hand you hold, to be your *only*, your lawful wife. You promise to love and cherish her; to maintain her honorably, by a manly industry and energy; to nurse her in sickness; to bear with her faults; to be true to the thought of her in all the separations through which Providence may lead you, carefully avoiding improper intimacy with any other, till God shall separate you by death. Do you thus solemnly promise?" (response.)

Then, turning to the women, he con-

tinued, "and you, Emma Turner, you, Martha Woods, you, Julia Whitmore, &c., do, on your part, each take the man whose right hand you hold, to be your *only* and lawful husband. You promise to love and care for him; to aid him, diligently, in gaining an honorable livelihood; to be true to him in prosperity or adversity, in sickness or in health, whether you be together, or by Providence separated, avoiding all improper intimacy with any other, till God shall separate you by death. Do you thus solemnly promise? (response.)

"Then by authority vested in me as a minister of the cross of Christ, a chaplain in the military service of my country, and in special charge of the colored people at this post, I pronounce you, Africa Baily and Emma Turner, you, Wilson Polk and Martha Woods, you, Dennis Richardson and Julia Whitmore, &c., to be lawful husband and wife, and whom God has here and thus joined together, let not man put asunder."

Afterward the rest were married, and with solemn injunctions to be faithful to each other, they proceeded to their cabins, where tables were spread, some very invitingly, and celebrated their marriage day, though many of them had considered themselves married for years.

They begged the Chaplain and others who went around to see their tables, to take some of the wedding-cake for themselves and friends.

It was interesting to see the aged and the young coming up together for this purpose; also to see the varieties in their style of dress. Most of the women were adorned with bits of ribbons of various colors. As I said before, many of these had been living together; but it is a law of the camp that all such shall be legally married. They were furnished with marriage certificates, neatly printed, bearing a picture of the "old flag."

Seventy-five couples were married the same day, by Chaplain Kingsbury, who has charge of the island camp at the

same post. Thus, on the 6th of August, 1863, was laid the foundation of 115 homes. Could our friends of the North see, as we see, the evils arising from the state of things among them, in regard to the social relation, they would look upon this circumstance as one worthy to crown a thanksgiving-day.

DINNER GIVEN BY THE CHRISTIAN COMMISSION.

Having been invited by Mr. K. S. Bunnell, who represents a Christian Commission, here, we went, at 2 p. m., to his rooms in the city, where we, with over two hundred others, citizens, private soldiers, officers, and a number of Northern ladies, on various posts of duty here, were treated to an excellent dinner, to which some of the citizens had contributed. Then came the reading of toasts, by Brigadier-General Webster. The responses of Chaplains, Colonels, and Generals, all breathed strongly of the anti-slavery spirit; and responses full of love for the Union, were given by prominent citizens, the editor of one leading city paper, and others. The following toast, "The contraband: the hand on the dial-plate that marks the progress of this war," was read, and responded to by Chaplain Fiske. It was one of the best to which we listened, yet neither the toast or response was alluded to, in the city papers of the next day, which purported to give a full account of the meeting.

This shows that the citizens of the South, though their hearts yearn for the progress of the war, are not yet ready for the "moving of the hand on the dial-plate."

MISSISSIPPI.

FROM REV. G. N. CARRUTHERS.

Corinth, Aug. 24, 1863.

Our work here is in a flourishing condition, and my zeal and interest daily on the increase.

Some efforts have been made, by outside influence, to cripple our school.

But it still goes on with increasing interest and numbers, and our greatest want is more help. The teachers here have from one hundred to one hundred and fifty pupils each, and many have not come in, as we cannot accommodate them.

The desire to learn, with all classes, amounts to enthusiasm; old and young pant for knowledge, as the thirsty beast for the brook. I have mothers in my school, whom I have to excuse, at intervals, to nurse their children. Our children, as soon as taught, become teachers at home, and it is within bounds to say one thousand have learned to read since the schools were established here last spring. We have just organized an interesting Sabbath school, in our new church and school building, numbering between three and four hundred scholars. Many more would come out, if they could *fix up*, so as to look as neat as "other people's children." I have laid their case before the Oberlin Sabbath School, and asked each one to send us a garment for our Sabbath school scholars. Their effort to look neat is very commendable, and we encourage it every way; and they need but the means and instruction to become as neat and tasty as any class of people.

The girls and women need and desire instruction in needle-work. Most of them know nothing but to hold the plow, drive the mule, and hoe and pick cotton. But I have wandered. I meant to give our method in our Sabbath school. We meet at 9 o'clock, and sing until half-past nine; this brings them out, as they are very fond of our Sabbath school songs. Then Miss Warren reads to them a story from some Sabbath school paper, and accompanies it with such illustrations and applications as are proper. I then take up the Bible lesson, some assigned topic, such as the Creation, the Commandments, Birth of Christ, Children of Israel, &c., and have such as can read repeat in concert a certain number of verses appropriate to the topic. Rev. A. D. Olds follows, with remarks and applications, and we close with the Lord's prayer in concert. We have quite a number of distinguished visitors, who enjoy our exercises very much, and encourage us with their remarks and compliments.

This Post is, at present, under the superintendence of Captain Phillips, a

Quaker, with war principles, in such a struggle as ours.

He does all in his power for the comfort and happiness of the people under his charge; he is very much interested in the success of our school, and is a very frequent visitor. He furnishes us with rations from the best in his commissary, and we are well supplied with vegetables from his extensive contraband garden. With such an officer for our superintendent, we have every encouragement for the future. The health of this post is, perhaps, better than any post in the Southwest. It is on a dividing ridge between the Gulf streams and the tributaries of the Tennessee. We have a refreshing breeze, most of the time, as our headquarters are situated upon a hill. I never had better health than I now enjoy, and was never more interested in my work. May the Lord own and bless our efforts, and the seed sown in his name among this people.

RECEIPTS

From August 1 to August 31, inclusive.

MAINE.

| | |
|---|------|
| Bath. Charles Russell 5, J. Shaw and G. Donnell 1 ea. | 7 00 |
| Farmington. Mrs. J. A. Wyman | 1 00 |
| West Bath. Isaiah Percy 4, T. B. Percy 1, | 5 00 |
| Winthrop. Miss Lucy Sewall, by Stephen Sewall, 10 60 | |

NEW HAMPSHIRE.

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|---|-------|
| Boscawen. William Temple | 3 00 |
| Exeter. Second Ch., by Wilder & Co. | 25 50 |
| Henniker. Mrs. Abigail Child | 1 00 |
| Hinsdale. "S. K. H." | 25 |
| Hollis. Est. of Rev. N. Emerson | 75 66 |
| Lyme. Irenus Hamilton, to const. MRS. LYDIA G. PERRY L. M. | 50 00 |
| Wilton. Nath'l Thurston and Wm. Sheldon 5 ea., Z. Abbott 3, Eunice Abbott 2, H. Abbott, W. Emerson, A. K. Putnam, J. Keyes, Rev. D. E. Adams and H. Abbott 1 ea., Others 2, by Wilder & Co. | 23 00 |

VERMONT.

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| Chittenden. Charles Powers, by J. W. Duncklee, 1 10 | |
| Houghtonville. M. L. F. | 50 |
| Mansfield. Miss M. Boyles by Mrs. H. C. Pitkin, 1 00 | |
| Pawlet. "A Friend" 3, A. F. 50c. | 3 50 |

MASSACHUSETTS.

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| Amesbury. Cong. Ch. Mon. Col. 8.75, Miss R. Porter 1, Cash 25c. by D. C. Bagley, | 10 00 |
| Amherst. Individuals, by J. Cooley, | 1 00 |
| Andover. G. A. Pelton | 1 00 |
| Attleboro. First Cong. Ch. and Soc., by A. M. Read, Tr. | 8 00 |
| Boylston Centre. — To const. MRS. JANE DUNTON L. M. | 30 00 |
| Chicopee. Mrs. S. F. B. | 25 |
| East Douglass. Rev. R. H. Cobb | 1 00 |
| Fitchburg. Mon. Con. Colls., by Rev. H. T. Cheever, | 27 65 |
| Goshen. Mrs. P. C. Tilton | 1 00 |
| Holden. "A friend in Baptist Ch." | 1 00 |
| Leeds. Justin Clark 3, Chas. L. Graves 2, A. W. Graves 1, | 6 00 |
| Lunenburg. Mrs. S. S. J. | 25 |
| Medfield. Miss Lydia A. Dow | 5 00 |
| Natick. First Cong. Ch., by Wilder & Co. | 15 00 |
| Newburyport. William Forbes 2, J. Carr 1, | 3 00 |

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| New England Village. Union Meeting Coll. | 1 89 |
| Northfield. "A Friend" | 1 00 |
| Paxton. John B. Moore, by Wilder & Co. | 5 00 |
| Princeton. J. B. F. | 50 |
| South Amherst. Mrs. M. B. P. | 25 |
| South Egremont. Cong. Ch. and Soc., by L. B. Warner, | 17 00 |
| Springfield. Luther Bliss 2, A. F. Cowles 1, | 3 00 |
| Stoneham. "Friend of Missions" by S. Dean, | 2 00 |
| Webster. Union Miss. Coll. 13.79, Dea. J. J. Robinson and J. H. Perry 5 ea., P. Keith and "A Friend" 1 ea., E. M. L. 50c. | 26 29 |
| West Amesbury. J. R. Sargent | 1 00 |
| Westboro'. T. F. B., by Wilder & Co. | 50 |
| West Hawley. Samuel Williams 3, Rev. D. Connell 1, | 4 00 |
| West Medway. Cong. Ch. and Soc., by Wilder & Co. | 73 25 |
| Whately. Miss H. Graves, by J. W. Lane, | 1 00 |
| Worcester. Union Ch. and Soc., by P. L. Moen, | 142 39 |

CONNECTICUT.

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| Bethlem. R. C. Armstrong, by J. Baldwin, | 5 00 |
| Bloomfield. J. Bidwell, by A. Work | 1 00 |
| Bristol. H. T. Cook, by A. Tuttle, | 1 00 |
| Danbury. L. J. Barnum | 1 00 |
| Eastford. G. S. D. | 10 |
| Gulifford. Mon. Con. Coll. | 2 00 |
| Hartford. Mrs. Ellery Hills 30 to const. MRS. JANE T. SMITH L. M., Miss Elizabeth Coolidge 15; Individuals by A. Work, 2, | 47 00 |
| Hotchkissville. Judah Baldwin | 19 00 |
| Middlefield. William Lyman and Mrs. Alma Lyman 20 ea., by David Lyman, | 40 00 |
| Milford. A. Clark, H. Brownson, Rev. J. Brace D.D., Mark Merwin and "A Lady Friend" 10 ea., "A Lady Friend" 5 for Indian M., Mary A. Marshal 3, L. N. Smith and J. W. Merwin 2 ea., N. Kelsey, C. A. Baldwin, Rev. Mr. Saxton, Mrs. S. A. Marshall, Rev. Mr. Sherwood, T. Stowe, S. B. Gunn, B. Clark, D. Fenn, D. Platt, E. Clark, A. Train, T. Cornwall, H. G. Marshall, Geo. L. Tibbles, D. Baldwin and N. Nettleton 1 ea., Others 5.65, by Harry Brownson, | 84 65 |
| New Boston. A. White | 1 00 |
| New Haven. A. Townsend and family 24, M. Nichols 1, | 25 00 |
| New Preston. L. Ackley | 1 00 |
| North Manchester. A. M. Stone | 2 00 |
| North Woodstock. "An earnest Friend of Missions," by Rev. John White, | 10 00 |
| Norwich. First Cong. Ch. by Lewis A. Hyde Tr. (15 of which bal. to const. DEA. SAMUEL CASE L. M.) | 76 35 |
| Southbury. Mrs. Sally M. Johnson | 5 00 |
| Stonington. Third Bapt. Ch. S. S. 5.40, Others 50c. | 5 90 |
| Westford. Cong. Ch. M. C. Coll., by Rev. E. D. Rinney, | 7 00 |
| West Hartford. F. A. Spencer | 1 00 |
| West Port. Eben. Disbrow | 2 10 |
| Westminster. A. D. | 50 |
| Woodbury. A. Gordon, by J. Baldwin, | 1 00 |

RHODE ISLAND.

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| Providence. Josiah Chapin 190, Mrs. Josiah Chapin 10, | 200 00 |
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NEW YORK.

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| Brooklyn. Mrs. H. Dickenson | 5 00 |
| Camillus. Isaiah Wilcox 10, Miss Porter 3, Rev. Edwin R. Davis 2, | 15 00 |
| Carthage. E. C. Bassett | 1 00 |
| Champlain. "Friend of Missions" | 5 00 |
| Gloversville. Mrs. L. Hildreth, by J. Smith, | 1 00 |
| Gouverneur. Mr. and Mrs. Eli Mix 4, Mrs. P. Allen 1, | 5 00 |
| Grecco. Rev. G. J. | 25 |
| Greenpoint. A. J. Patterson and Mrs. Patterson 10 ea. | 20 00 |
| Hagaman's Mills. Joseph Hagaman | 10 00 |
| Homer. E. Root 10, J. T. Stebbins and A. L. Gardner 4 ea., Geo. Cook and E. M. Crampton 3 ea., T. Roland, Dr. Gwaley, H. Merrill, E. Cowles, B. W. Payne, Wesley Brown and Jas. Stebbins 2 ea., Mary Knight, Nancy E. Knight, R. F. Dixon, H. Fairbanks, G. S. Simmons, T. | |

CONNECTICUT.

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|---|-------|
| Hamburgh. H. Ely | 1 00 |
| Bristol. A. Tuttle | 1 00 |
| Greenwich. Second Cong. Ch., by L. P. Hubbard | 22 05 |
| Gulford. The Ladies of Third Cong. Ch. three Bbls. of C., by Edwin A. Leete | |
| Milford. Mark Merwin 10, Mrs. Julia Merwin 3, Theodore Stowe 2, J. M. Kingsley 1, A Friend 50c, by Harry Brownson | 16 50 |
| New Haven. Ralph Tyler, a Box of C. | |
| New Preston. Leman Ackley | 3 00 |
| Orange "E. C. P." | 10 00 |
| Plymouth Hollow. Cong. Ch. and Soc. (30 of which to const. DAVID S. CABLES L. M.) by G. W. Gilbert, | 69 50 |
| Torringford. G. L. Gaylord | 6 00 |
| West Hartford. Samuel Whitman | 5 00 |
| Westminster. Church Coll., by J. C. Gilbert, | 8 00 |

NEW YORK.

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| Brooklyn. "A Friend," a Bundle of Clothing and Cash | 1 00 |
| Cuba. "Ladies," a Box of C., by W. B. Colson. | |
| Deansville. Henry Goff | 5 00 |
| Depauville. Mrs. M. P. | 50 |
| Gilbertsville. Coll. Bapt. Ch. 12.90, Presb. Ch. 21.30, by J. L. Richardson, | 34 20 |
| Holtsville. Rev. Azel Downs | 2 50 |
| Oxford. Mrs. Caty Hall, by John Foote | 7 00 |
| Perry Centre. "A few Friends," by Elias Bathwick, | 10 00 |
| Seneca Falls. Wesleyan Ch. and other Friends, by Rev. H. B. Knight, a Box of C. | |
| Union Valley. Nelson Brooks P. M. 10, Others 10, by Rev. S. Carver, Pres. F. A. Soc. | 20 00 |
| West Greenfield. Mrs. A. E. Benton | 3 00 |
| Windsor. Coll., by J. L. Richardson | 24 00 |

NEW JERSEY.

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| Belvidere. — by J. L. Richardson | 10 00 |
| — Selden Scranton, by J. L. Richardson | 5 00 |

PENNSYLVANIA.

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| Carbondale. Welch Cong. Ch., 9.75, Others 7., by J. L. Richardson | 16 65 |
| Glenwood. Hon. Galusha A. Grow, by J. L. Richardson | 5 00 |
| Harford. Coll., by J. L. Richardson | 11 35 |
| Haverford. Ladies, by Mrs. E. A. Hotchkiss, 1 Bbl, and 2 Bundles Clothing. | |
| Honesdale. By J. L. Richardson | 44 00 |
| Kingston. Goodwin & Brothers, by J. L. Richardson | 2 00 |
| Meadville. "A Friend" | 2 00 |
| Mercer. Church coll. 15.75, by Rev. D. R. Barker; John Few 1.50, W. F. Junkin and A. M. Barber 1 ea., Others 3.50, by J. P. Reed | 22 75 |
| Mill Creek. Mrs. Joanna Vance and Others, a Box of C. | |
| North East. B. S. Spooner & Osee Selkregg 5 ea. | 10 00 |
| Philadelphia. Miss Livingston, by Rev. T. S. Malcolm | 10 00 |
| Scranton. Citizens, by J. L. Richardson | 60 00 |
| Susquehanna. Coll. by J. L. Richardson | 9 25 |
| Wilkesbarre. W. C. Gildersleeve 10, O. Collins 3, by J. L. Richardson | 13 00 |

DISTRICT OF COLUMBIA.

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| Washington. Rufus Leighton, by Miss R. G. C. Patton | 5 00 |
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VIRGINIA.

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| Portsmouth. E. E. Rogers, 15th Reg. C. V., | 5 00 |
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OHIO.

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|---|-------|
| Bethel. Coll. by Rev. J. G. Fee | 22 21 |
| Cedron. Coll. by Rev. J. G. Fee | 35 65 |
| Cincinnati. Parker's Academy 23.10, by Rev. J. G. Fee; Rev. B. P. Aydelott, D.D. 20, bal. to const. Mrs. JANE D. LANGDON L. M., | 43 10 |
| Claridon. C. P. Treat, a Box of C. and Cash | 6 50 |
| Cleveland. F. Judson and Family 2.85, Others 35c. | 3 20 |

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|---|--------|
| Clintonville. Coll. by Rev. J. G. Fee | 8 00 |
| Columbia Centre. Alfred P. Whitehead | 5 50 |
| Columbus. Coll. by Rev. J. G. Fee | 33 73 |
| Felicity. Coll. by Rev. J. G. Fee | 15 70 |
| Granville. Joseph Linnel, by Curtis Howe | 100 00 |
| Mallet Creek. Mrs. Sally Branch 10, Giles Alexander 5, L. B. Brintoall 1.50, W. B. Stone 1, C. J. & C. Trautman 1, Others 1.50, with other donations to const. GILES ALEXANDER L. M., by Cyrus Dunbar | 20 00 |
| Randolph. Cong. Ch. S. S., by L. Chatfield, | |
| Treas. | 3 10 |
| Shakers Mills. A. H. Royce | 10 00 |
| Senecaville. W. S. and E. T. 50c. ea. | 1 00 |
| Williamsfield and West Andover. O. G. Croy, B. Comstock and A. Rose, 1 ea., Others 18.40, by Rev. L. B. Beach | 21 40 |
| Willoughby. W. Baldwin and Mrs. Julia A. Baldwin 10 ea. | 20 00 |

MISSOURI.

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| St. Louis. Penny Switzerland Soc., by J. L. Richardson | 5 00 |
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ILLINOIS.

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|---|-------|
| Bloomington. Mrs. Margaret Depew, by Henry Richardson | 10 00 |
| Chicago. First Cong. Ch., by J. L. Richardson | 31 00 |
| Delavan. Individuals, by Mrs. S. Trolope | 3 00 |
| Earl. First Cong. Ch., by John Stevens, Tr. | 7 00 |
| Galva. Rev. S. G. Wright | 5 63 |
| Hoyleton. Cong. Ch. 6.18, Rev. J. S. D. 82c. by Southwick Davis Cl'k. | 7 00 |
| North Fork. Individuals, by Ab'm Mann | 10 00 |
| St. Charles. Cong. S. S., by Rev. C. F. Martin | 5 00 |

MICHIGAN.

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| Buchanan. Mrs. M. A. Jones | 3 00 |
| Laphamville. I. Barker | 1 00 |
| Leighton. Coll. by Rev. C. F. Hawley | 2 08 |
| Leoni. Rev. C. F. Hawley 12.57, O. H. Fifield 4, S. W. Fisk 2.25 | 18 82 |
| Mosherville. Mrs. Anna Fowler | 5 00 |
| Otsego. Cong. Ch. S. Sch., by G. A. Morgan | 5 00 |
| Ottoway. Collection by Rev. C. F. Hawley | 4 10 |
| Paw Paw. Salmon Hunt, by P. H. Whitford | 30 00 |

WISCONSIN.

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| Beloit. First Cong. Ch. Mon. Con. by Rev. A. L. Chapin | 10 00 |
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IOWA.

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| Columbus City. C. W. Caines | 2 15 |
| Danville. K. Y. Sawtell. | 1 00 |
| Grinnell. H. Perry 10, Mrs. A. I. Hamlin and Others 4, by Rev. H. Hamlin | 14 00 |

MINNESOTA.

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| Excelsior. Liberty Ruggles, by Rev. Chas. B. Sheldon | 20 00 |
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GREAT BRITAIN.

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| Cardiff, Wales. C. D. Cleveland, Esq., to const. MRS LUCY CLEVELAND L. M. | 25 00 |
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Collected by Rev. J. P. Bardwell.

(\$93.70)

OHIO.

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| Clarksfield. Cong. Ch. Coll. 10.23, H. P. Tyler, Mrs. A. W. Tyler, and Dr. White 1 ea. | 13 23 |
| Lagrange. First Cong. Ch., by Rev. S. G. Wright | 4 25 |
| Mallet Creek. J. Barnabee 5, E. A. Branch and T. Pierce 2 ea., L. Branch, Dea. A. Nash, J. Allen, Rev. L. W. Brintnell, R. Gardner, H. Pierce, and Rev. J. H. Crumb 1 ea., Others 1, | 17 00 |
| Medina. Cong. Ch. Coll. 19.75, M. E. Ch. Coll. 3.83, | 23 58 |
| Oberlin. Miss L. Dennison | 1 00 |
| Pittsfield. First Cong. Ch., by Rev. S. G. Wright | 9 00 |
| Wakeman. Cong. Ch. Coll. 24.14, Mrs. Minor 1, Mrs. J. W. 50c. | 25 64 |

Collected by Rev. J. G. Brice,

(\$231.70.)

INDIANA.

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|---|-------|
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